accepted, it can only be as a suprarational mystery, something neither real nor unreal, inexplicable in its nature, *aniruacamya.* But the difficulties are so great that it can be accepted only if it imposes itself irresistibly as the inevitable ultimate, the end and summit of metaphysical enquiry and spiritual experience. For even if all things are illusory creations, they must have at least a subjective existence and they can exist nowhere except in the consciousness of the Sole Existence; they are then subjective determinations of the Indeterminable. If, on the contrary, the determinations of this Power are real creations, out of what are they determined, what is their substance? It is not possible that they are made out of a Nothing, a Non-Existence other than the Absolute; for that will erect a new dualism, a great positive Zero over against the greater indeterminable *x* we have supposed to be the one Reality.

It is evident therefore that the Reality cannot be a rigid Indeterminable. Whatever is created must be of it and in it, and what is of the substance of the utterly Real must itself be real: a vast baseless negation of reality purporting to be real cannot be the sole outcome of the eternal Truth, the Infinite

Existence. It is perfectly understandable that the
Absolute is and must be indeterminable in the sense
that it cannot be limited by any determination or
any sum of possible determinations, but not in the
sense that it is incapable of self-determination. The
Supreme Existence cannot be incapable of creating
true self-determinations of its being, incapable o£